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ABSTRACT

A study is proposed to assess the extent of cross-cultural training of secondary school counselors in South Carolina and to assess the need for training as identified by practicing counselors. Chapter 1 introduces the problem and provides background, while Chapter 2 is a literature review. Chapter 3 describes the research methodology, and chapters 4 and 5 (not included) will present study findings and a summary. The increasing diversity of school populations makes it imperative that counselors be able to respond to students of different ethnic groups and cultural backgrounds. The literature review provides a framework for cross-cultural counseling, presenting theory and a review of the work of notable theorists, and a discussion of the characteristics of the following racial and ethnic groups; (1) Native Americans; (2) Black Americans; (3) Asian Americans; and (4) Hispanic Americans. Some existing programs for cross-cultural counselor training are reviewed. Participants in the study will be randomly selected secondary school counselors in South Carolina who will be asked to complete a 36-item questionnaire after it is pilot tested and revised as necessary. (SLD)

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An Assessment of the Cross-Cultural Training Needs of South Carolina Counselors

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Abstract

An Asessment of the Cross-Cultural Training Needs of South Carolina Counselors

A new problem faced by counselors in the public school setting is the increasing diversity of the public school population. According to the 1980 census report, racial-ethnic minorities were 16% of the total U.S. population. In the state of South Carolina, 1980 census figures show that racial-ethnic minorities were 31.2% of the total population, and this figure is projected to approach 34% by 2010. The language and cultural differences that these individuals espouse present a challenge for some human service professionals. This complex task of being recognized, respected, and accepted by a society that is based on similarities, not differences, makes it necessary for practitioners to be trained for work in crosscultural settings.

Racial and ethnic minority group populations have special counseling needs and yet tend to be under serviced by professionals. There are many conflicts and problems that develop as a result of being ethnically, racially, and/or culturally different. Most counseling programs have not prepared culturally and racially sensitive counselors with enthusiasm (McDaniels & Parker, 1977; Mitchel, 1971; Sue, 1977). Research on counselor education by McFadden and Wilson (1977) concluded that fewer than 1% of counselor educators require their students to study non-white cultures. Bernal and

Padilla (1982) found that psychology faculty members indicated that preparing clinical psychologists to work with minorities was "somewhat important". However, the authors also provided ample evidence that such preparation actually received minor attention.

The American Psychological Association (APA) sponsored a conference in Vail, Colorado (Korman, 1974), which strongly recommended that the counseling of persons of culturally diverse backgrounds by persons who are not trained to work with such groups should be regarded as unethical. Further, in 1977, the Association for Non-White Concerns took the position that individuals of different ethnicity need to be assured that the counselor is indeed competent in the treatment of their specific cultural needs in addition to emotional needs. The Association for Counselor Education and Supervision (1978) went on record recommending that counselor preparation should provide counselors with skills in the identification of developmental tasks, objectives, and strategies for program implementation and evaluation appropriate to the specific populations served.

Bernal and Padilla (1982) identified the following problems in the provision of mental health services to the ethnically different: (a) Minority groups in this country are underscored by the National Public Mental Health System (b) There is a severe shortage of ethnic minority professionals in the mental health field (c) This shortage of minority professionals is not being sufficiently addressed at

the graduate level through accurate recruitment programs (d) The dearth of minority faculty in graduate education parallels the minority student underepresentation and demonstrates a heightened lack of growth (e) A large proportion of minority graduates of professional training institutions find employment in clinical as well as applied research settings which serve minorities (p. 780).

Specific to counselor education, McFadden, Quinn and Sweeney (1978) reported that counselor preparation suffered from all of the problems listed by Bernal and Padilla (1982). Further, McFadden et al., (1978) reported that insufficient numbers of non-white faculty and the lack of cross-cultural experiences for counselors only perpetuated the very conditions that guidance services are purported to alleviate. In addition, they concluded that training programs must reflect the multicultural nature of this society if guidance services are to be effective.

Additional rationale for the need for counselors to be cross-culturally trained include (a) the likelihood of America's minority population will continue to experience discrimination (Bernal & Padilla, 1982); (b) the contention that the counseling needs of minorities remain unmet; (c) the refusal of some ethnic minorities to be assimilated into mainstream society; (d) the presence of minorities in all major institutions, i.e., mental health, schools, postsecondary environments, and the work place.

Background of the Problem

The failure to create a realistic understanding of minority populations in America has been noted in the literature by many writers (Byrd, 1971; Ruiz & Padilla, 1974; Sue, D.W., & Sue, S., 1972; Sue, 1981; Sumade, 1975; Thomas & Sillen, 1972;). In fact, Sue (1981) and Hillard (1986) found that certain practices have greatly harmed minorities by ignoring them, maintaining false stereotypes and/or distorting their lifestyle.

An example of this contention can be seen in the Genetic Deficiency Model which depicted blacks and other ethnic minorities as uneducable and intellectually inferior. The writings of Shuey (1966), Jensen (1969), Hernstein (1971), and Shockley (1972) all reflect the effects of this model. Sue (1981) stated that the use of such terms implies that to be different was to be deviant, pathological, or sick.

The Civil Rights Movement and the passage of the Civil Rights Act of 1964 highlighted areas with respect to traditional mental health practices that heretofore had received little attention. The impetus of this moment as well as other societal events, made mental health practitioners aware of the need to address problems and concerns of ethnic minority groups in America. Affirmative Action guidelines were established to ensure accessibility to university study and to equal employment opportunities. Both areas were relevant to cross-cultural education (Arrendo, 1985).

Cross cultural counseling, the by-product of the social movements of the 60's and early 70's, emphasized the notion that practitioners must be adequately trained to meet the needs of America's cultural and minority groups. Although the term in its broadest sense suggested that all cultural groups (women, ethnic minorities, the elderly, handicapped, and homosexuals) should be included under this umbrella, the scope of this concept did not lend itself to reaching this goal (DeBlassie, 1974; Pedersen, Lonner & Draguns, 1976; and Sue, 1977). Therefore, proponents suggested the central aims of cross cultural counseling should be limited to those ethnic minority groups that traditionally had been victims of discrimination and oppression because of their unique characteristics (Dillard, 1983). These groups, historically, included Native Americans, Asian Americans, blacks, Hispanics and other ethnic minorities.

It is important to note that while other ethnic minority groups have also been the victims of discrimination and oppression and have counseling needs that are not adequately addressed by traditional approaches, this study focuses only on blacks, Native Americans, Asian Americans, and Hispanics. This decision was affected primarily by group characteristics,the availability of information on these groups in the literature, the impact these groups have had on our society from a historical perspective, and the percent of the total population that these groups represent.

The American Psychological Association (APA), in an attempt

to address the growing concerns of America's ethnic minorities, recommended that the counseling of persons from culturally diverse backgrounds by persons not trained or competent to work with such groups should be regarded as unethical (Koram, 1974). In an examination of counselor education programs, Copeland (1982) concluded that much has yet to be done to incorporate the needs of America's ethnic minorities into the training of students (Arrendo-Dowd and Gonsalves (1980); Bernal and Padillo (1982: Sue 1981).

The field of counseling, however, is not the only area where there has been a push for relevant training at the pre-service level. Psychotherapists, teachers and other practitioners have also voiced concern that training programs do not afford experiences at the pre-service level (Sue, 1981; Arrendo, 1985).

The National Council for Accreditation of Teacher Education and Supervision (NCATE) and the American Association for Counselor Education and Supervision (ACES) have also set the stage for the training of practitioners to work with cross cultural clients. NCATE recommended that postsecondary institutions give evidence of planning for multicultural education in their teacher education curriculum including both the general and professional studies component. Further, NCATE recommended that experiences should be made available to trainees which include values clarification, the dynamics of diverse cultures, racism and sexism, and linguistic variation patterns among the culturally diverse (NCATE Standard

2.11, 1979). ACES went on record as recommending that counselor preparation provide counselors with skills in the developmental tasks, objectives, and strategies for program implementation and evaluation appropriate to programs served. ACES' support for Multicultural experiences was further evidenced in its recommendation that training program provide training experiences in social and cultural foundations, i.e., ethnic group subcultures, sexism, cultural mores, etc. (ACES standards, 1979).

While the recommendations of these agencies speak directly to the training of counselors and teachers entering programs in the 1980's, a large number of practitioners who entered prior to this time are not subjected to these requirements. These practitioners, however, continue to provide services to the culturally different. Therefore, however formidable a task it may be, cross cultural education must become a part of existing training programs at the pre-service and in-service levels.

Statement of the Problem

Despite a deluge of professional journal articles and innovative programs of the 1960's calling attention to the needs of ethnic minorities, research literature continues to claim that there is an absence of practitioners who can effectively work with this growing population of people.

Secondary school counselors in South Carolina are exemplified as a profession faced with a growing need to provide support services

to ethnic minorities. Recent reports indicated that 40.4% of the students enrolled in secondary education in South Carolina public schools in 1987 were of minority status (Department of Education report, 1988). The count by race is as follows: 336 Native Americans, 1,583 Asian Americans, 113,032 Blacks, 617 Hispanics, and 170,658 Whites.

In addition to the number of ethnic minorities enrolled in public schools, it is clear that minorities are interspersed throughout the state, and are not concentrated in one area; therefore, the need for all practicing counselors to be cross-culturally trained has become more of a necessity. The purposes of this study are to (a) assess the extent of cross-cultural training of secondary school counselors in South Carolina and (b) to assess the need for training as identified by practicing counselors.

Need for the Research

The need to evaluate cross-cultural counseling theories and practices as well as traditional theoretical approaches has been documented in the literature (Copeland, 1979, 1982; Gunnings & Simpkins, 1972: Smith, 1985; Sue, S., 1981). As indicated in the literature, to date, there does not exist a consensus on what theories, approaches and practices should be used with ethnic minority groups. Hilliard (1986) pointed out that research in the field of cross--cultural counseling has been relatively subjective. He asserted that there was a need to conduct research to provide evidence to

support the various existing theories on cross-cultural counseling as well as to add to traditional counseling approaches. Hilliard also asserted that as multicultural counseling becomes more widely recognized as a priority, there will exist a greater need to conduct empirical research.

In view of the need to prepare counselors of both minority and majority cultures to serve minority populations, it is necessary to determine the current status of these individuals that are trained to work with ethnic minority groups. Once this baseline has been established, the need for additional training programs such as coursework, field experiences, etc., can be assessed.

Additionally, the overall aim of the present study is to (a) bring attention to areas of need counselors have with respect to cross-cultural training, (b) sensitize counselor education program administrators to these needs for incorporation into current training programs, and (c) most importantly, since there is evidence to support the contention that most counselor education programs are not sure how to go about strengthening their multicultural components, it is hoped that the information generated from this study will add to this area.

It is important also to point out that while members of an ethnic minority group do share a common culture, practitioners must be cautious about the attributions given to each group based on assumed cultural characteristics. Moreover, in this age of

rapid change and heightened awareness of the need to be culturally sensitive, there is a dangerous tendency for practitioners to ascribe all the cultural traits of a given group onto an individual. Counselors must be aware that while each individual may present a complex blend of cultural values or other group characteristics, it is improbable that each will manifest all of the described characteristics of that group. Therefore, clients must be considered as individuals first with individualized counseling needs and expectations.

Research Questions

The purposes of this study are twofold: (1) to assess the extent of training in cross-cultural counseling received by secondary school counselors in South Carolina and (2) to assess the need for training as identified by practicing counselors. The following research questions are to be examined:

1. To what extent is cross-cultural counseling provided in South Carolina secondary schools?
2. What types of cross cultural training experiences have practicing counselors in South Carolina received?
3. What was the quality of the cross-cultural training experiences as evaluated by practicing counselors in South Carolina?
4. What cross-cultural training needs are identified by secondary counselors practicing in South Carolina?

Limitations of the Study

This study will be limited to currently employed secondary school counselors in South Carolina. It will not include those individuals trained as counselors but working in other areas, nor did it focus on teachers who have daily opportunities to interact with racial-ethnic minorities. The reader is cautioned against generalizing the findings of this study to populations not similar to secondary school counselors in South Carolina. Further, the population of secondary school counselors in South Carolina will include only those counselors that are members of the faculty in schools that are certified secondary schools by the State Department of Education.

Definition of Terms

The use of the following terms will persist throughout the research. The definitions presented will expedite the understanding of the cross-cultural perspective as it relates to this study.

Cross-cultural counseling: A counseling relationship in which the participants (counselor and client) are culturally different. Cross-cultural counseling includes all of the differences, e.g., sex, age, socioeconomic status, and ethnicity that exist between the client and counselor. Although this counseling relationship has also been referred to as transcultural, multicultural, and/or intercultural, the term cross-cultural directs specific attention to the variables ethnicity and minority status which will be used

throughout the study. In addition, the term has persisted throughout the review of the literature (Pedersen, 1985; Ponterotto & Casas, 1987; Sue, 1981) as being the most widely accepted concept to describe those counseling situations in which the counselor and client are racially and/or ethnically different.

Minority: An individual who holds membership in a nonwhite racial or ethnic group.

Counseling services: In its broadest sense, this term refers to assistance or services provided to students which include: pupil appraisal, information, career planning and placement, and follow-up.

Need: The lack of something required or desired (Webster's Dictionary, 1987). The term as used within this research will focus on the cross-cultural training needs of practicing secondary school counselors.

World view: A person's perception of his/her relationship to the world (nature, institution, other people, things, etc.). World views are highly correlated with a person's cultural upbringing and life experiences (Sue, D.W., 1975; Jackson, 1975).

Culturally Skilled Counselor: The ability of the counselor to determine appropriate processes and appropriate goals when working with clients of varying cultural and ethnic backgrounds. Further, the term refers to the counselor's sensitivity and awareness of personal biases, ethnic identity, and sociopolitical influences as they relate to ethnic minorities (Dillard, 1983).

Cultural conflict: Problems/difficulties that arise when the beliefs, notions and/or behavioral styles of two or more individuals clash.

Organization of the Study

This study will be divided into five chapters: Chapter I will include the introduction, statement of the problem, research questions, limitations of the study, and definition of terms. Chapter II will include a review of the literature. Chapter III will consist of research methodology, i.e., the subjects, instrumentation, research procedures, data collection, and analyses. Chapter IV will present the findings of the study. Chapter V will present a summary of the study, conclusions based upon the findings, a discussion relative to the conclusions, and recommendations.

CHAPTER TWO

Review of the literature

Introduction

For nearly two decades, the counseling profession, along with other mental health programs, has been examining its concepts toward special populations. This process was heightened in the 1960's when blacks, Hispanics, and other ethnic minorities pressed for changes in the American social structure. The actions of these groups have caused a fundamental if not revolutionary change in the counseling profession-a profession that traditionally regarded the American society as the potpourri, or melting pot.

However, cross-cultural counseling proponents contend that the "melting pot" theory is not applicable to today's society (Larson, 1982). This theory perpetuates the notion that traditionally trained counselors could make the necessary adaptations for each setting and client without further systematic knowledge and skills. The myth of sameness (Smith, 1982), as this attitude has been termed, asserted that the similarities of individuals in basic psychological processes override the many differences due to sex, culture, race, and other factors. Smith (1981) noted, however, "to treat everyone the same is to deny their humanness, their individuality, and their sense of cultural heritage" (p. 162).

The review of literature contained in this chapter provides a framework for cross-cultural counseling. Specifically, this

chapter presents literature related to the areas of (a) traditional counseling approaches and their applicability to the culturally different; (b) cross-cultural counseling theories; (c) impediments/-barriers to counseling racial-ethnic minorities; (d) racial-ethnic group characteristics; (e) counselor education and training programs--an assessment (f) cross-cultural training models.

Traditional Counseling Approaches

Counseling approaches subscribed to, heretofore, by traditionally trained counselors have been regarded by some as inappropriate to meeting the needs of the culturally different (Arrendo-Dowd & Gonsalves, 1980; Pederseen, Holwill & Shapiro, 1978; Sue, 1981; Vontres, 1974). However, a number of cross-cultural counseling proponents have contended that a vast amount of information can be gained from the theoretical tenets of these approaches (Brammer, 1969; Larson, 1982; McDavis, 1978; Trimble & Lambromboise, 1985).

One of the most influential theories and techniques that holds relevance for counseling special populations is Rogers' (1981) client centered approach to counseling. Glasser & Zunin's (1973) Reality therapy and Ellis' (1979) theory of Rational Emotive Therapy have also been singled out as particularly useful when working with the culturally different. The following is a description of these theories and their relevance to ethnically/culturally different clients.

Carl Rogers

Rogers' (1951) client-centered approach to counseling emphasizes the attitudes and personal characteristics of the therapist and the quality of the client/therapist relationship as the prime determinants of the outcome of the therapeutic process. The approach which originally implied that people seeking psychological assistance were treated as responsible clients with the power to direct their own lives gradually extended its sphere of influence and applicability to include minority groups, interracial and intercultural groups and international relationships (Rogers, 1977). Because of the ever widening scope and influence of this counseling approach, it has become known as the person-centered approach (Rogers, 1977).

The person-centered approach focuses on the client's responsibility and capacity to discover ways to encounter reality. The approach emphasizes the phenomenal world of the client. With accurate empathy and an attempt to apprehend the client's internal frame of reference, therapists concern themselves mainly with the client's perception of self and the world.

The humanistic base that Rogers offers through the person--centered approach provides clients with an opportunity to be listened to and heard. Further, clients can express their feelings in their own way without fear of being evaluated or judged (Corey, 1977). This approach is particularly useful with cross-cultural clients because of the degree of unrestricted freedom of expression that

is not afforded to them by the more traditional psychoanalytic approaches to therapy.

Research that supports Rogers' client centered approach included Wright's (1975) study with 24 black and 24 white freshmen college students on the effects of counselor's race and counselor's trust (as measured on the Rotter Interpersonal Trust Scale, RITS) on client perceptions of the facilitative conditions offered by counselors. Wright found that despite black students' expectations that black counselors would be more facilitating than white counselors, both black and white subjects rated white counselors higher on congruence and unconditionality.

In a study conducted by La Fromboise, Dauphinais and Rowe (1980) with 150 American Indian 11th and 12th grade students on their preference for a "helpful person", they concluded that "trust" was a more important factor in determining client satisfaction than ethnicity per se.

Additionally, Roll, Schmidt, and Kaul (1972) exposed 18 black and 18 white inmates in a state prison to 12 videotaped interview vignettes and asked them to rate the trustworthiness of five interviewers portrayed in the vignettes. Regardless of race, inmates rated the trustworthy content-trustworthy manner vignettes higher than any of the other vignettes (untrustworthy content-trustworthy manner, trustworthy content-untrustworthy manner, and untrustworthy content-untrustworthy manner).

William Glasser

Like Rogers' person-centered counseling theory, the reality therapeutic counseling approach can also be considered a humanistic branch of the existential perspective.

Reality therapy is based on the premise that there is a single psychological need present throughout life: the need for identity, which includes a need to feel a sense of uniqueness, separateness, and distinctiveness. The need for identity is seen as universal among all cultures. According to Glasser (1965), the primary function of reality therapy is to help clients fulfill their basic psychological needs which include "the need to love and to be loved and the need to feel that we are worthwhile to ourselves and to others" (p. 9).

The overall goal of reality therapy is to help the individual achieve autonomy. Essentially, autonomy is the state of maturity which accounts for the person's ability to relinquish environmental support and substitute internal support. This maturity implies that people are able to take responsibility for who they are and what they want to become and to develop responsible and realistic plans to fulfill their goals. But as Sue (1978) claims, in referring to minority clients, an individual's ability to assume this degree of responsibility would depend on that individual's world view.

Nonetheless, the reality counseling approach grounds three concepts that can be used when working with cross-cultural clients.

One concept of this approach is that the counselor should be actively involved in the counseling relationship (Glasser & Zunin, 1979). Inherent to this approach is the idea that counselors should not make a value judgement as to whether their client's behavior is responsible and therefore good for them and those with whom they are involved. The third and final concept is that counselors should encourage clients to be committed to carry out a plan of action (Gasser & Zunin, 1979).

Albert Ellis

Ellis' theory of rational-emotive theory is viewed as an extension of reality therapy in that it stresses thinking, judging, deciding, analyzing and doing. Rational emotive therapy is highly didactic, very directive and concerned with the cognitive versus the connative skills.

Rational emotive therapy is based on the assumption that human beings are born with a potential for both rational straight thinking and irrational self destructive thinking (Ellis, 1979). Ellis asserted that people are unique and have the power to understand limitations, to change basic views and values and to challenge self-defeating ideas and values. The major goal of RET is to minimize the client's central self-defeating outlook and acquire a more realistic, tolerant philosophy of life (Ellis, 1979).

A number of theorists maintained that blacks and other ethnic minorities preferred the directive approach to counseling. Included

are Atkinson, Maruyama, and Matusi, (1978) and Peoples and Dell (1975).

In the study conducted by Atkinson, Maruyama, and Matsui (1978) with Asian American clients, the counselor's credibility and utility were rated. The researchers reported that subjects rated the counselor (on the audiotaped video sessions) more credible when a directive approach to counseling was employed. These same conclusions were drawn by Atkinson, et al. in a second study with 21 male and 27 female Japanese subjects. That is, the counselor was again rated more credible and utilizable when employing a directive approach than when employing a nondirective counseling approach.

Peoples and Dell (1975), conducted a study in which 28 black and 28 white female university students rated the counselor's performance (both black and white) on one of four experimental conditions. These conditions were: (1) black counselor, active role; (2) black counselor, passive role; (3) white counselor, active role; (4) white counselor, passive role. All subjects gave higher ratings of competence and helpfulness to counselors in the active role than counselors in the passive role.

The contention, therefore, is that Ellis' theory can be effectively used to help cross-cultural clients. The ABC method, which the approach employs, encourages clients to use rational thinking to control their emotions, to think in ways that would

help them solve their own problems, and with the help of a therapist, to develop a sense of responsibility in carrying out their goals (McDavis, 1979).

Cross-Cultural Counseling Theories

In addition to the traditional counseling theories and techniques which may be applicable for cross-cultural clients, a number of cross-cultural counseling models targeted specifically at understanding minority groups may be identified. One is the Minority Identity Development (MID) model proposed by Atkinson, et al. (1979). According to Atkinson, et al. (1979), the Minority Identity Development model can be applied to all minority groups who have experienced oppression. The model consists of five stages. At each stage, four corresponding attitudes that form the minority person's identity are examined. At each stage, these attitudes are the person's views of: (a) the self, (b) others of the same minority (c) others of another minority, and (d) majority individuals.

Research has not yet determined the extent to which this process is characteristic of all minority groups or whether the stages are necessarily experienced in the same order. Sue (1981) contended that some individuals undoubtedly do not go through the entire sequence, but remain in one particular stage. In contrast, Larson (1982) contended that as an individual changes toward a more integrated identity, similarity of belief tends to become more important than similarity of cultural background.

Another cross-cultural approach proposed by Sue (1981) focused on the ways that race and culture-specific factors interact to produce people of different world views. World view, according to Sue (1981) is a combination of familiar internal-external locus of control with internal-external locus of responsibility. He incorporated Rotter's (1966) concept of internal-external locus of control with another dimension from attribution theory. Specifically, internal-external locus of responsibility as defined by Jones, et al., (1972) to arrive at his general definition of world view.

Jackson (1975) and Sue (1978) contended that world views are highly correlated with a person's cultural upbringing and life experiences. Sue (1978) further asserted that not only are world views composed of our attitudes, values, opinions, and concepts, but they may also affect how we think, make decisions, behave, and define events. Economic and social class, religion and sex are also interactional components of an individual's world view. Therefore, with respect to racial and ethnic minorities-as with the dominant culture, upper and lower socioeconomic class, Asian Americans, blacks, Chicanos, or Native Americans do not necessarily have identical views of the world.

Rotter's (1966) first concept of internal-external locus of control referred to people's beliefs that reinforcements are contingent upon their own actions and that people can shape their

own fate. External control refers to people's belief that reinforcing events occur independently of their actions and that the future is determined more by chance and luck (Sue, 1978). Lefcourt (1966) and Rotter (1966, 1975) have summarized research findings which correlate high internality with (a) greater attempts at mastering the environment, (b) lower predisposition to anxiety, (c) higher achievement motivation, (d) greater social action involvement, and (e) placing greater value on skill-determined rewards.

Early research on generalized expectancies of locus of control suggested that ethnic group members (Hsieh, Shybut, Lotsof, 1969; Levenson, 1974), lower class people (Battle & Rotter, 1963; Garcia & Levenson, 1975), and women (Sanger & Alker, 1972) score significantly higher on the external end of the continuum.

Rotter's internal-external (I-E) distinction has come under criticism. Mirels (1970) felt that a strong possibility existed that externality may be a function of a person's opinions about prevailing social institutions. For example, lower class individuals and minorities are not given an equal opportunity to obtain material rewards in Western culture (Sue, 1978), Atkinson, et al., 1979).

Gurin, Gurin, Lao & Beattie (1969), in their study, concluded that while high-external people are less effectively motivated, perform poorly in achievement situations and evidence greater psychological problems, this does not necessarily hold for minorities and low-income persons.

Jones et al., (1972) in a study similar to Gurin et al. indicated that locus of responsibility measures the degree of responsibility or blame placed upon the individual or system. For example, blacks' and other minorities' lower standard of living may be attributable to their personal inadequacies and shortcomings or the responsibility for their plight may be attributable to racial discrimination and the lack of opportunities. The former orientation blames the individual, whereas the latter blames the system (Sue, D.W., 1978). Sue also asserted that the individual or system blame distinction is critical to understanding minority group perceptions and behaviors.

The two psychological orientations in Sue's model, locus of control (personal control) and locus of responsibility, are independent of one another. The four world view categories conceptualized by Sue reflected the individual's degree of internality and externality on the two constructs. The views are internal locus of control-internal locus of responsibility (IC-IR); external locus of control-external locus of responsibility (EC-ER); external locus of control-internal locus of responsibility (EC-I); and internal locus of control-external locus of responsibility (IC-ER).

Sue cautioned that the validity of this world view model has not been established directly through research. Nonetheless, empirical and clinical evidence by Atkinson, Mariyuma & Matsui (1978) with Asian American clients and Ivey (1977) with black and

white counselor trainees supported the contentions of Sue's model.

Another approach that is similar to Sue's world view theory emphasized the distinction between responsibility for the problem and responsibility for the solution (Brickman, Rabinowitz, Karuza, Coates, Cohn & Kidder, 1982). As with Sue's world view model, this model can also be structured with two independent dimensions that create a matrix of four distinctive approaches to the social situation of help seeking. The first model is referred to as the moral model, in which the responsibility for both the problem and the solution resides in the individual. When the responsibility for the problem is viewed as within the individual, but the solution is outside the individual's control, the individual is operating within the enlightenment model. In the third model, the compensatory model, the individual is suffering because of deprivation of opportunity. The fourth and final model is defined as the medical model in which both the source of the problem and the solution resides in the environment.

The existential approach to cross-cultural counseling offers another theoretical orientation to working with the culturally different. Vontress (1983) suggested that all humans are in the same predicament, regardless of their racial, ethnic, or national identities. He further suggested that all individuals live simultaneously in three interacting environments: the Unwelt (natural environment), the Miltwelt (how an individual impacts

others and how others impact the individual), and the Gienwelt (private, personal environment). According to Vontress 1983, these concepts have direct implications for the nature and conduct of the counseling relationship, diagnosis, recommendation/progress, intervention, and follow up.

In diagnosing culturally different clients, Vontress (1983) used five concepts as guidelines to determine the client's mode in the world. The first concept, dasein, refers to the individual's actual existence in the world. It also refers to the uniqueness that each member of the human species brings into the world and the individual's striving to reveal himself/herself psychologically to leave the world fulfilled. The second, existential concept, the individual develops a sense of responsibility to others and self. This socialization process becomes internalized during infancy and the individual is imbued with it throughout life. Authenticity, which characterizes the third diagnostic guideline, means being real, true, and genuine. According to Bugental (1965), people are authentic when their being in the world is in accord with themselves as they really are. This understanding encompasses the Miltwelt--how they impact on others and how others impact on them. The fourth diagnostic guideline that can be used in cross-cultural counseling is meaning in life. As Frankl (1962) pointed out, meaning can make the difference between life and death in

difficult situations. Vontress (1983) noted that it is important to find out from clients whether they have meaning in life, the source of it, and how consumed they are about it. The fifth guideline used to determine the client's mode of existence is existential anxiety. It is the illustrative fear of movement, of proceeding through life as nature exists.

Unlike the directive approach that many of traditional counseling practices have, the existential counselor assumes the role of a close concerned, but nonpossessive, friend who guides another onto the road of self-knowledge, self mastery, discipline and freedom and courage to be (Ofman, 1976). Clients from all racial, ethnic, and national backgrounds are received with the same psychotherapeutic eros (Vontress, 1983).

The systematic approach to counseling (Gunnings, 1976) offered yet another theoretical orientation. This approach had three mutually reinforcing goals: (1) to enable the client to exert effective control over those aspects of the environment that are instrumental in goal attainment, (2) to enable the client to develop a decentralized power base so that efforts to achieve will have reasonable probabilities of success, and (3) to assure that the client develops a hopeful perspective towards exchanges with self and subsystems in the relevant environment.

Basic to the systemic approach is the postulation that in

exchange with the social environment, the individual takes an active role. The conditions of the social environment are ever responded to or perceived directly. The individual responds to the interpreted meaning of environmental conditions and, in the process, the individual is engaged in a series of cognitive-conceptual processes whereby the environment is selectively perceived, constructed, and evaluated in terms that are significant to the individual (Charon, 1985). In this rational and conscious process, the individual deliberately and consciously selects from among the available alternatives those options that are rational (i.e., perceived to be beneficial to the individual's goals and purposes). Moreover, in this active exchange with the socio-physical environment, the person is affected by the environment as the environment is altered by the person. In short, systemic counseling emphasized client empowerment so that environmental restrictions may be overcome in the pursuit of the continual expansion of self boundaries through more effective person-environment exchange (Gunnings & Stewart, 1986).

Summary

The focus in this section was on selected traditional theoretical approaches to counseling and cross-cultural models thought to be effective when working with ethnic minority clients. While the scope of this review did not contain all of the information available for use with ethnic minority groups, it can be used as a reference source for trainees, practitioners, and counselor educators.

It is also important to point out that there is not one approach that can address the needs of all ethnic minority clients. Rather, when working with these and other clients, consideration should be given to all of the models/approaches-both traditional and cross-cultural. Finally, it is suggested that training activities and coursework at both pre-service and in-service levels make the greatest difference in the delivery of mental health services to clients.

Barriers to Counseling

Counseling may be legitimately viewed as a process of interpersonal interaction and communication. For effective counseling to occur, the counselor and client must be able to appropriately and accurately send and receive both verbal and nonverbal messages (Sue, 1981). While breakdowns in communication often happen between members who share the same culture, the problem is exacerbated between people of different racial or ethnic backgrounds (Attneave, 1972; Pedersen, 1976; Ruiz & Padilla, 1977; Stadler & Rynearson, 1981; Sue, 1981; and Thompson & Cimbolic, 1978). Misunderstandings that arise from cultural variations in communication may lead to alienation and/or the ability to develop trust and rapport. As suggested by Yamatoto, Hames, and Palley (1968), this may result in the early termination of therapy.

In one of the most comprehensive studies ever conducted on ethnic minority clients, Sue, Allen, and Conaway (1978) found that Asian American, Blacks, Chicanos, and Native Americans terminate

counseling after only one contact at a rate of approximately 50%. This was in sharp contrast to a 30% rate for Anglo clients. These investigators contended that it is the inappropriateness of interpersonal interactions--what happens between counselor and client--that account for this premature termination.

Previous research on minority clients' use of mental health services, for the most part, regarded race as the most salient and challenging counselor client difference (Banks, 1971; Bryson & Fardo, 1975; Harrison, 1975; Jones & Seaquel; 1977; Kadushin, 1972, 1974; & Sattler, 1977). In recent years, however, attention has focused on variables such as: the appropriateness of various conceptual and theoretical orientations for counseling, client expectations, interpersonal interactions; and counseling style (Atkinson, Maruyana & Matsui, 1978; Daughinais, Dauphinais & Rowe, 1981; Proctor & Rosen, 1981; Sue, 1978) as being important to the counseling relationship.

In a study conducted by Proctor and Rosen (1981) on client expectations and preferences for counselor race and their relation to intermediate treatment outcome, the authors concluded that although clients expected their counselors to be white, about half of the black and white clients indicated that they had no preference for counselor race. Further, the study concluded that satisfaction with treatment was not related to the nature of clients' racial makeup of the treatment dyad. Jackson and Kirschner (1973), in

a earlier study on blacks, concluded that preference for same or different race counselor was associated with the strength of the black student's racial identity.

Bryson and Cody (1973) in a study on the relationship between race and the extent of client understanding of counselors found that their clients (black and white) were not affected by the race of their counselor. However, they reported that black counselor indicated that they understood their black clients better than their white clients. Daughinais, Daughinais and Row (1981) in a study on the effectiveness or utility of a specific counseling style with American Indian high school students concluded that students preferred a directive or culturally appropriate style.

Inasmuch as the general body of literature supported the contention that clients preferred interaction with counselors of the same race, cross-cultural counseling proponents concur that counselors who (a) are trained to be sensitive to the needs of their clients; (b) understand the cultural differences and historical backgrounds of clients; and (c) are knowledgeable of the theoretical and conceptual underpinnings, can be cross-culturally effective, regardless of the counselor's race (Sanchez & Atkinson, 1981).

Johnson and Vestermark (1970), in discussing impediments of the counseling relationship, described counselor cultural encapsulation, a term first coined by Wreen (1962). A culturally encapsulated counselor is one who disregards cultural variations

among clients in a dogmatic adherence to some universal notion of technique-oriented truth.

Padilla, Ruiz, and Alvarex (1975) have identified three major impediments/barriers to counseling a non-Latino client. Sue and Sue (1977) generalized these barriers to all third world people. They are: (a) language differences; (b) class bound values; and (c) culture bound values. Because of the importance of each within the counseling relationship, a description follows.

Language differences - Much of the criticism related to the traditional counseling role has focused on the central importance of verbal interaction and rapport in the counseling relationship. This heavy reliance by counselors on verbal interaction to build rapport presupposes that the participants in a counseling dialogue are capable of understanding each other. Yet, many counselors fail to understand the client's language and its nuances sufficiently so as to make rapport building possible (Vontress, 1973). Furthermore, educationally and economically disadvantaged clients often lack the prerequisite verbal skills required to benefit from "talk therapy" (Calia, 1966; Tyler, 1964), especially when confronted by a counselor who relies on complex cognitive and conative concepts to generate client insight.

Sue and Sue (1977) have pointed out that the use of standard English with a lower class or bilingual client may result in misperception of the class or the client's strengths and weaknesses.

Wilson & Calhoun (1974) have indicated that the counselor who is unfamiliar with a client's dialect or language system will be unlikely to succeed in establishing rapport. Furthermore, Vontress (1973) suggested that counselors need to be familiar with minority groups' body language or nonverbal communication styles lest they misinterpret the meaning of postures, gestures, and inflections. Vontress (1976) also indicated that psychological factors that are characteristic of racial and ethnic minorities reserve in self-disclosure, self-rejection, machismo, personalism, poor attending behavior, and modesty also constitute barriers in the counseling relationship. Atkinson, et al., (1979) contended that the inability to communicate effectively in the client's language may contribute significantly to the poor acceptance which counseling has received from minorities.

Class-Bound Values

Differences in values between counselor and client that are basically due to class differences are relevant to minority group/-cross-cultural counseling since, almost by definition, many minority group members are also of lower socioeconomic class (Atkinson, et al., 1979, 1981). Furthermore, differences in attitudes, behaviors, beliefs and values among the various socioeconomic groups also constitute cultural differences. The interaction of social class and behavior has been well documented by Hollingshead (1949). The importance of social class for school counseling has been discussed by Bernard (1963).

Combining the results of several studies, Havinghurst and Neugarten (1962) concluded that at least 50% of the American population fall into either the upper lower or lower lower socio-economic classes, suggesting that a large portion of the counselor's potential clientele may be from these socioeconomic classes. The impact of social class differences on counseling in general acquires added significance if one accepts the statement that existing counseling techniques are middle and upper class bound (Atkinson, et al. 1979; Sue & Sue, 1977).

The fact that clients' socioeconomic status affect the kind of therapeutic treatment they receive has been well documented, Ryan and Gauer (1968), for instance, found that students from upper socioeconomic backgrounds have more exploratory interviews with counselors than do students representing other social classes. Hollingshead and Redlick (19858) also found that the level of therapeutic intensiveness also varies directly with socioeconomic background.

Culture-Bound Values

Culture bound values involve such elements as attitudes, beliefs, customs, and institutions. Counselors frequently impose their own cultural values upon minority clients, thereby reflecting an insensitivity to the clients' values (Atkinson, et al., 1979).

The role of the counselor's values on the counseling relationship, for some time, has been a controversial issue. The issue

becomes even more poignant when a majority counselor and minority client interact (Pedersen, 1976, 1981; Sue, 1981).

While the major concern with this issue in its broader context centers on the counselor's influence upon the client, class and culture-bound differences can impede further rapport building. For example, one of the most highly valued aspects of counseling entails self disclosure, or a willingness of the client to let the counselor know what he/she thinks or feels. Many professionals argue that this is a necessary condition for effective counseling. Yet, for many minorities, self disclosure may be contrary to basic cultural values (Sue & Sue, 1972; Calia, 1966). Furthermore, Sue and Sue (1977) suggested that "self disclosure is itself a cultural value and counselors who value verbal, emotional, and behavioral expressiveness as goals in counseling are transmitting their own cultural values" (p. 425). In addition, they suggested that this Western framework of counseling holds many values and characteristics that are different from third world groups.

Sanchez and Atkinson (1983), in a study with Mexican American students on cultural values, concluded that students with a strong commitment to the Mexican American culture expressed the greatest preference for an ethically similar counselor and were least willing to self disclose. They also concluded that these clients preferred the directive counseling style to a nondirective one, suggesting that this approach was more compatible with their cultural values.

Dauphinais, et al. (1981) in a replication of the Atkinson, et al. study with American Indian high school students also found similar results.

Sue and Sue (1977) indicated that another factor that should be considered in counseling cross-cultural clients is the implicit assumption that a clear distinction can be made between mental and physical illness and health. But as the authors pointed out, minority group cultures may not be able to make this distinction, thus leading to problems within the counseling encounter. According to these authors, not only are nonphysical problems most likely to be referred to a physician, priest, or minister, but third world clients operating under this orientation may enter counseling expecting to be treated by counselors in the manner they expect priests or doctors to behave. Sue (1981) also asserted that relationships with minority members outside their family may be indicative of their cultural upbringing.

Ethnic-Racial Group Characteristics

This section will present a description of the familial, psychological, educational, and economic characteristics of the four ethnic groups selected for this study. This section will also focus on specific recommendations for practitioners working with ethnic-minority groups.

Native Americans

Although attention has been focused on the problems of Native

Americans-poor health, failure to be assimilated into the American culture, unemployment, and poverty, there is much that still remains unreported about present day Native Americans (Dillard, 1983). Most importantly, counseling literature, particularly research literature, has been described as extremely scanty and at best spotty (Trimble & Lafromboise, 1985). Trimble and Hayes (1984) in an overview of Indian counseling literature, concluded that there were enormous gaps and far more questions were raised than there appeared to be answers.

Much of the confusion and obscurity about present day Indians can be found in the definition of this ethnic group. Common labels include Native American, American Indian, Alaska Native, and New Indian. The first two terms are perhaps the most popular among members of this cultural group and will persist throughout this discussion.

According to the 1980 United States Census, the Native American Indian population increased from approximately 760,000 in 1970 to 1,361, 969 in 1980. This figure did not include approximately 56,000 Eskimos and Aleuts in Alaska, collectively referred to as Alaska Natives.

The Native American population is heavily concentrated in the Southwest, North Carolina, Oklahoma, and Alaska. California has the largest number of Native Americans found in any state (198,000), followed by Okalhoma (169,297), Arizona (152,610), New Mexico (104,634),

North Carolina (64,519), and Alaska (56,326).

Socioeconomic Characteristics

In 1970, most Native Americans remained predominantly rural. Today, about 50% of all Indian Alaska Native people live in large cities (U.S. Census, 1980).

The unemployment rate for Native Americans is alarmingly high. Although the rate varies between the various tribes current figures indicate that there was a 40% unemployment rate (U.S. Census, 1980). In a survey conducted by the U.S. Department of Labor (1973) on the reasons for joblessness on Indian reservations, unavailability of jobs was ranked number one by respondents. Other reasons included lack of vocational education, lack of general education, and transportation difficulties. Alcoholism and lack of day care and supportive services were listed as the least important reasons for joblessness.

Josephy (1971), Pepper (1973), and Richardson (1981) summarized some of the broad socioeconomic characteristics of American Indian cultures:

1. The average annual income of Native Americans ($1500) is 75% below that of the national average and $1000 less than that of blacks;
2. The unemployment rate for Native Americans is ten times the national average;
3. The life expectancy of Indians is 44 years;

4. Infant mortality for Native Americans after the first month of life is three times the national average;
5. Fifty percent of Indian school children (double the national average) fail to complete high school;
6. Suicide rate for Indian teenagers is twice that of whites.

In addition to the socioeconomic and cultural barriers that have contributed to the persistence of problems among Native Americans, Johnson (1975) reported that the prejudice and discrimination that this cultural group is frequently subjected to often hinders its chances for upward mobility.

Familial characteristics

The Native American family is an important dimension that must be underscored if counselors are to understand this ethnic group. The separation of children from their families is perhaps the most tragic and destructive aspect of American Indian life today (Unger, 1978).

The Association on American Indian Affairs (AAIA) in 1969 and again in 1974 surveyed states with large Native American populations and concluded that approximately 25-35% of all Indian children are separated from their families and placed in foster homes, adoptive homes, or institutions. According to the AAIA (1974), in Minnesota one in every eight Indian children under 18 years of age was living

in an adoptive home, and nearly one in every four children under the age of one was adopted.

The federal of board school and dormitory programs, developed by the Bureau of Indian Affairs (BIA), which prior to 1975 was completely run by Non-Indians, also contributes to the destruction of Native American family and community life (Blanchard, 1977; Unger, 1977). For example, on the Navajo Reservation about 90% of the BIA school population in grades K-12 live at board schools (AAIA, 1974). The language spoken by the vast majority of children attending these schools is not English, thereby making it difficult for them to verbalize or comprehend the English language (Pepper, 1973).

In addition to the trauma of separation from their families, most Native American children in placement or in institutions have to cope with the problems of adjusting to a social and/or cultural environment much different from their own. This is particularly true when one considers that the majority of all children adopted are by nonIndian couples (Ulger, 1977).

The harsh living conditions in many Indian communities have been cited as prompting the removal of children from their families by welfare agencies. Paradoxically, this too makes it difficult for the vast majority of Indian people to qualify as foster or adoptive parents. Additionally, because these conditions are often viewed as the primary cause of family breakdown and because generally

there is no end to Indian poverty in sight, government agencies often fail to recognize immediate, practical means to reduce the incidence of neglect or separation (Attneave, 1977; Unger, 1977). Further, Manson, (1982) described Native Americans as the most neglected of all ethnic groups in the United States with respect to the provision of mental health services.

In focusing on the mental health needs of Native Americans, Attneave (1985) stated that since there are more than 400 Native American tribes in the United States, each with its own language, customs, history, and styles or relationships, there exists a greater tendency for problems to develop in the delivery of mental health services. Further, she suggested that in delivering services to Native Americans, it is important that practitioners not only be familiar with the social and economic conditions impacting on this group as a whole, but with the cultural patterns indigenous to each group.

Miller (1982) presented nine strategies that could facilitate an effective counseling relationship with Indian clients. Among the strategies, she recommended the following as most useful: (1) Personal ethnic identity in itself is hardly sufficient for understanding the influence of culture on the client. (2) The client's history contains a number of strengths that can promote and facilitate the counseling process. (3) A counselor should be aware of his or her own biases about cultural pluralism. (4) A

counselor should encourage the client to become active in the process of identifying and learning the various elements associated with positive growth and development. (5) The most important elements in the counseling relationship are empathy, caring and a sense of the importance of the human potential (p. 182). Trimble (1976) maintained that if the counselor can keep the relationship on the client's terms, not the "counselor's naive terms," the client may be less likely to drop out of the counseling relationship. Additionally, he stated that the "core of the problem between a nonIndian counselor and an Indian student is one of communication and mutual understanding" (p. 77).

Black Americans

Like all Americans, blacks share the dream that each succeeding generation of children will get a better education, work a better job,and live in a better home.

While it is true that the individual blacks have made substantial progress in this country, life for the majority of black Americans remains a struggle for survival and equality. One only has to look at the statistics to get a clear picture of the demise of black Americans:

1. During the past 15 years, the number of black families headed by women has soared 113 percent, and today 49 percent of all black families are without a father in the home.

2. The number of black children living with both parents dropped during the same period from 58 percent to 41 percent, while the percentages in single parent situations increased.
3. Since 1960, unemployment rates for blacks have been consistently double those for whites. As of 1985, the jobless rate for blacks was 15.1 percent and 6.2 percent for Whites. Teenage unemployment was 42.4 percent (U.S. Census, 1985).

Socioeconomic Characteristics

According to the United States Current Population Reports (1980), there were 26,488,218 black Americans (12% of total national population) living in the United States.

The regional population distribution of black Americans in 1979 indicated that 20% of black Americans live in suburbs, 25% in nonmetropolitan areas, and 55% in central cities (U.S. Bureau of Census, Current Population Reports, 1979).

In black married couple families, the median income for 1985 was $23,420, compared to $30,060 for white husband-wife families. Additionally, black persons below the poverty level rose from 8.6 million in 1980 to 9.5 million in 1984 (U.S. Bureau of the Census, 1985).

Familial Characteristics

Historically, it has been the strong black family, reinforced

by the black church, that has been a kind of shield against the external pressures and negative signals in the world with which blacks have had to content for years (Height, 1985). That shield, however, because of the weakening of the black family (broken homes, teenage parenting, etc.), has become dangerously thin.

Specific to black teenagers, the problem of pregnancy has reached epidemic proportions. In core cities like Chicago and Washington, D.C., nearly all children born to teenagers are born out of wedlock. This phenomenon of babies raising babies deprives offspring of the benefits of being raised by mature persons with well developed parental skills. Consequently, infants fail to receive proper environmental stimulation, nurturing and language development (Copies, 1986).

Compared to five years ago, black children are now more likely to be born in poverty, lack early prenatal care, have a single mother, an unemployed parent, be unemployed themselves as teenagers, and not go to college after high school graduation (Edelman, 1986).

The statistics highlighting the problems and issues surrounding the black family might be less devastating if the extended black family network were still strong (Edelman, 1986). But as Edelman pointed out, this unit that, heretofore was relied upon for emotional and economic support has also become too fragmented (as a result of unemployment, economic depression, and discrimination) to serve as the source of support it once did.

Educational Characteristics

The United States Bureau of Census, Current Population Reports (1979), indicated an increase in school enrollment of blacks across most age groups. Substantial growth in school attendance among blacks enrolled in school above the compulsory attendance age of 16 reflects a rise in the number of blacks now graduating from high school and enrolling in higher education, particularly prior to the 1980's.

Blacks, however, in the 1980's are encountering a number of educational and socioeconomic setbacks, despite their high interest in pursuing postsecondary education and despite the gains made by them prior to the 1980's.

In a recent report commissioned by the College Board (1985), the following trends for blacks were noted:

1. College attendance and completion rates have dropped for black students since 1975, despite the fact that graduation rates (from high school) have improved over the past two decades.
2. Black students are "disproportionately more likely to be enrolled in special education programs and less likely to be enrolled in programs for the gifted and talented than are whites".
3. Black high school students are overrepresented in

vocational education and underrepresented in academic programs.

4. Black college bound seniors in 1981 took fewer years of course work in mathematics, physical science and social studies than their peers. Moreover, where number of coursework was similar, course content differed. For example, according to the report, "black seniors in 1980 were as likely as white to have taken at least three years of math, but they were much less likely to have taken algebra, geometry, or the higher level courses.

Astin (1984), in discussing the educational progress of blacks and other minorities, indicated that there was a direct link between certain family background characteristics and educational progress. He further asserted that parental income alone predicts persistence and academic achievement for minority groups but is unrelated to college performance for whites.

Support of this contention can be seen in a survey commissioned by the College Board (1984) of 311 minority educators. Their findings were that encouragement and support from family members contributed heavily to the enrollment and completion of baccalaureate degree by minority individuals.

In light of the contention that the educational status of blacks and other ethnic minorities, particularly those on the lower end of the socioeconomic ladder, will continue to be affected by

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emerging policy trends, minimum competency tests, etc., school counselors and teachers must become much more active in the education of these groups. The College Board Commission (1984) made the following recommendations: (1) that school counselors and teachers make special efforts to assist minority students in understanding the relationships between their education and their future careers and other life options; (2) that secondary school counselors and teachers encourage minority students to enroll in college preparatory and to take courses in mathematics, languages, natural science, and social science; and (3) that the school leadership make greater efforts to ascertain and respond to the concerns of minority parents, to involve them in the operation of the school, and to assist them in understanding the objectives, procedures, and practices of the schools.

Asian Americans

Because of the diversity of this ethnic group, the Asian American's own identity varies from generation to generation (Sue, D.W. & Sue, S., 1985). Professional literature refers to members of this ethnic group in a number of ways. Among them are Asian, Asian American, Chinese, Chinese Americans, Orientals, Malays, Japanese, Guamians, Red Guard, Yellow Peril and Yellow Brotherhood (Sue, 1981). Wrong (1972) and Sue (1979) maintained that the term "Asian Americans" was adopted to attain ethnicity that would contribute to group solidarity, personal identity, pride, and identity

in the political arena. Sue and Sue (1985) suggested that the terms Asian, Asian Americans, and Orientals are broad and cut across cultural and geographic boundaries that may include those ethnic groups listed above. The two terms, Asian Americans and Chinese Americans, will be used interchangeably within this discussion to refer to members who comprise this ethnic group.

Socioeconomic Characteristics

The Chinese American population is concentrated mostly in urban areas, but can also be found in suburban and farm areas. According to the U.S. Census figures for 1980 there were 806,027 Chinese Americans residing in this country. Honolulu had the largest Chinese population followed by San Francisco, Oakland, Boston, and Chicago.

The unemployment rate for Asian Americans is relatively low, 4.7%, compared to other ethnic groups. Moulton (1978) indicated that for the most part, Chinese Americans are willing to work at substandard menial jobs rather than be unemployed. Additionally, the desire to work among this ethnic group seems to be related to the traditional Chinese values that occupational achievement is highly prized (Dillard, 1983).

The socioeconomic levels among Asian Americans varies. Lyman (1974) suggested that middle class Asian Americans are on the rise. However, a closer analysis reveals that Asian Americans are lower in income and higher in unemployment than the white population.

This disparity is even greater when one gives consideration to the fact that, generally, Chinese Americans achieve higher educational levels than whites (Sue, 1981).

Educational Characteristics

Traditional Asian Americans place strong emphasis on educational achievement. Educational achievement is perceived as a means of attaining economic and social mobility, as well as a way of improving life conditions. According to Sue and Kirk (1973), many young Chinese Americans pursue careers in nonverbal fields such as science, rather than careers which require proficiency in verbal skills, such as the humanities. Daniels and Kitano (1970) and Sue (1980) asserted that, by proportion, Asian Americans complete a higher number of grades than any other group.

The conclusion can be drawn that Asian Americans have been successful in their educational attainment, however, it would be a misrepresentation of this group to overlook individual differences with respect to those individuals who have been less successful in their pursuits (Sue, 1981). Additionally, within the area of education, consideration must be given to language characteristics of this ethnic group. While the vast majority of Chinese Americans born in the United States speak mostly English, the language of recent Chinese immigrants is Cantonese, Chinese and what Lyman (1974) refers to as "pigeon English", a less developed form of English.

Familial Characteristics

Although the Chinese family, like all other groups in America, is changing, it still retains many of the cultural values from its past (Sue, 1981). The Chinese family is an ancient and complex institution, and the roles of family members have long been rigidly defined. The Chinese and Japanese families are traditionally patriarchial with communication and authority flowing vertically from top to bottom. Children are taught to obey parents, to respect elders, and to create a good family name by outstanding achievement in some aspect of life; for example, by academic or occupational success.

Additionally, parents emphasize obligation of the child to the family. The structure is so arranged that conflicts within the family are minimized; each member has his/her own role to play which does not interfere with that of another. If a person has feelings which might disrupt family peace and harmony, he is expected to hide them. Restraining of potentially disruptive emotions is so strongly emphasized in the development of the Asian character that the lack of outward signs has given rise to the prevalent opinion among Westerners that Asians are "inscrutable" (Atkinson, et al., 1979; 1981). Further because misbehaviors (juvenile delinquency, academic failure, and mental disorders) are looked upon as being disgrace upon the entire family and because of the low official rates of juvenile delinquency (Kitano, 1967; Abbott

& Abbott, 1968), psychiatric contact and hospitalization (Kimmich, 1960; Sue & McKinney, 1975) and low rates of divorce (Sue, S., & Kitano, 1973), Asian Americans are looked upon as relatively well adjusted. Additionally, the degree to which Chinese and Japanese Americans have interacially married with white Americans has also been used as a measuring stick to ascertain their degree of adjustment and assimilation. For example, in areas such as Los Angeles, San Francisco, and Fresno, California, that rate in 1970 had approached 50% (Kikumura & Kitano, 1973; Tinker, 1973).

Despite these evidences (educational attainment, low juvenile delinquency rate, interracial marriage) of success, Sue and Sue (1972) asserted that the transition between traditional and Western cultures presents many social and psychological conflicts for Asian Americans. Sue (1981) also asserted that because Asian Americans are portrayed as the "model" minority, they are thought to be immune to the forces of prejudice and discrimination.

Hispanics

To begin with, there is no monolithic group known as Hispanics. While Hispanics do have a common language, Spanish, they are, in fact, an aggregate group of distinct subcultures (Puerto Ricans, Latinos or Latin Americans, Mexican Americans, and Cubans) each emanating from different geographic areas. However, the term "Hispanic" is gradually replacing labels that were previously used to describe people of Spanish origin and descent.

Socioeconomic Characteristics

Hispanics are currently the second largest and fastest growing minority in the United States, having registered 14.6 million in 1980 (U.S. Census, 1980). This figure did not include U.S. citizens in Puerto Rico who are of Spanish descent.

While the population as a whole was growing at a 3% rate during the 1980-1985 time period, the Hispanic population was increasing at a 16% rate. The U.S. Department of Commerce (1983) estimates also indicated that the Hispanic population will continue to show a substantial increase in population with a projected increase of 16.9 million in 1985.

The Hispanic population, despite the fact that they are widespread, are still mostly concentrated in the five southwestern states of Arizona, California, Colorado, New Mexico, and Texas. What is even more dramatic is that both California and Texas, which had in 1970 the first and second largest Hispanic populations, increased the share of this population with 50% of the nation's Hispanics now residing in these states.

Additionally, the social and economic problems surrounding the Hispanic community are also showing marked increase. In 1983, for example, 25.2% of the Hispanic population were still living in poverty. Puerto Rican families were most affected, with 41.9% in poverty followed by 24.1% of Mexicans, 23.6% Central and South

Americans, 1.5% others of Spanish origin and 12.9% Cubans (U.S. Department of Commerce, 1983).

1. The median family income for 1982 was $16,000 compared to $24,000 for non-Hispanic families. The proportion of Hispanics below the poverty level in 1982 was 30%.
2. The average number of children was 2.3 compared to 1.9 for non-Hispanics.
3. By 1983, 23% of Hispanic families were maintained by women compared to 15% for non-Hispanic families. (The Puerto Rican subgroup had a 40% female-headed household).
4. The most often spoken language within the home is Spanish.
5. The Hispanic unemployment rate for 1982 was about one and one-half times that of non-Hispanics, or 13.8%.

In short, the socioeconomic picture of the Hispanic population suggested that they are among the lowest paid individuals in this country. Delgado (1986) best summarized the condition of this ethnic group in her statement that "the Hispanic population is still hurting".

Familial characteristics

The Hispanic culture, historically, seems to hinge on one important factor, the family, which was traditionally regarded as a source for social, psychological and financial support. However, existing socio-economic conditions and sociocultural factors have affected this unit of support.

The makeup of the Hispanic family has also had a significant impact on the overall family unit. Today, the Hispanic family can best be described as one of youth, with 42% of the total Hispanic population falling under 20 years of age. Conversely, 3% of all Hispanics in 1983 were 70 years of age and over.

The cultural values of present day Hispanics are yet another area that has impacted heavily on the family unit. According to Fitzpatrick (1972), the degree to which Hispanics have adopted present day living styles, customs, values, and attitudes impacts on traditional family cultural values. Cabrera (1963) had earlier argued that many Hispanics are caught between two conflicting societies, a situation that is comparable to having a split personality. He further asserted that as changes occur, there are conflicts in cultural roles, and the conflicts that can result due to changes in cultural roles. Cabrera also asserted that the conflict that can take place as a result of the changing cultural roles (traditional versus dominant Anglo Society) is one of the most important sources of mental health problems among the Hispanic culture.

Despite the social problems and conflicts encountered by this group, there is a serious problem with their use of mental health services (Sue, 1981; Padilla & DeSnyder, 1985; Rogler, et al., 1983). Rogler, et al. used two theoretical perspectives to

explain underuse in terms of (a) indigenous Hispanic social organizations that serve as therapeutic alternatives to the official mental health agency system; and (b) the barrier theory which explains low use of it as a result of institutional and structural impediments inherent in the mental health delivery system. Specifically, it is believed that failure of mental health delivery systems to acknowledge Hispanic language and culture is a major factor in client underuse.

Acosta, Yamamoto, and Evans (1982) also asserted that the persistent problem of Hispanics dropping out of psychotherapy is related to unmet role expectations. These assertions were earlier echoed by Atkinson, Morten and Sue (1979).

In as much as Hispanics' underuse of mental health services has been greatly discussed in the literature (Padilla, Carlos, & Keefe, 1976; Rogler et al., 1983; Ruiz, Casas, & Padilla, 1977; Sanchez & King, 1986), the following recommendations are made for practitioners in their delivery of services:

1. Counselors must be knowledge and understanding of both minority cultural values and beliefs as well as their manifestations.
2. Counselors must be aware of client's environmental conditions that may be serving as mediators of positive or negative conditions (Padilla & Desnyder, 1985).
3. Counselors must take into account the acculturative level

of the client and differences in acculturation between members of the same family when working with Hispanics.

4. Counselors must be aware of the impact the family can have on Hispanic clients, and where appropriate, be able to incorporated the family systems approach.

Educational Characteristics

In educational status, Hispanics 25 years and older continue to compare unfavorably with the rest of the U.S. population. The Census Bureau (1983) reported hat 58% of the Hispanic population had completed four years of high school compared to 45% in 1970; but 88% of non-Hispanics had a high school diploma.

In a study commissioned by the National Center for Education Statistics (1982) of Hispanic and non-Hispanic white series of factors interfering with their school work, there were four factors for which the differences were the greatest: worry over money problems (45.5% Hispanics versus 27.4% whites); family obligations (39.3% Hispanics versus 23.6% whites); lack of a good place to study at home (36.7% Hispanics versus 22.1% whites); disinterest on the part of parent(s) (33.7% Hispanics versus 19.4% whites).

The National Center for Education Statistics (1977) had earlier concluded that there was a direct relationship between the language and drop-out rate among Hispanics. More recent studies also indicated that language is, indeed a significant prediction of

achievement in relationship to other factors (De Avila, 1980; De Avila, 1981).

In the study conducted by De Avila (1980) related to the ethnic background, socioeconomic status, language proficiency and achievement in reading and mathematics, her findings were that: (1) there were, as expected, significant difference in achievement; (2) when socioeconomic background was controlled, these differences were virtually eliminated between black and white children and slightly reduced with Hispanics; and (3) when language and socioeconomic status for Hispanics were controlled, the differences in achievement were eliminated.

De Avila's (1981) study of 408 children from seven ethnolinguistic groups also concluded that proficiency in English was the most significant predictor of academic achievement relative to other factors, including cognitive style, cognitive development, etc. De los Santos (1982) suggested that because Hispanics, more than any other ethnic group retain use of their language, this impacts significantly on their academic achievement.

Summary

Because of the multicultural overtones of today's society, it is highly improbable that counselors can escape interacting with ethnic minority individuals. To be effective in the delivery of services to these individuals, counselors must be motivated to learn about ethnic minority group characteristics, i.e.,

psychological, educational, familial, and how these impact on both the individual and the counseling relationship. Additionally, it is important to point out that while information has been presented primarily on the four ethnic minority groups selected for this study, counselors have a responsibility to concern themselves with information on the cultural patterns, mores, and other historical background information on all culturally/ethnically different clients. Finally, it behooves the researcher to point out that while each ethnic minority group in our society may possess some of the characteristics assigned to that group, it is highly unlikely that that individual will have all of the attributes of that group. Therefore, it is important that client needs be addressed on an individual versus a group basis. Moreover, it is recommended that counselors utilize the information provided in this discussion to enhance their awareness and to become sensitive to the culturally different and how these characteristics interact with the cultural patterns of society.

Counselor-Education Training Program-An Assessment

Counselor Education as a profession, and as an area of specialization, has occurred in the last 30 yeas (Wantz, Sherman, Hollis, 1982). Counselor education curricula are shaped by: (a) the standards established by national accrediting agencies, specifically AACD/ACES and NCATE, and (b) certification requirements for school counselors as established by the various state departments

of education.

Counselor preparation includes all educational programs administered in any department or college for preparation of college and university counselors, community college counselors, counseling psychologists, counselors for blacks and other special groups with culturally different backgrounds, counselors in group work, elementary school counselors, employment counselors, marriage and family counselors, mental health counselors, counselors for public offenders, rehabilitation counselors, and secondary school counselors (Wantz, Sherman & Hollis, 1982).

Specific to the preparation of counselors for work with the culturally different, the Association for Counselor Education and Supervision (ACES) in 1979 recommended that counselor preparation should provide counselors with skills in the identification of developmental tasks, objectives and strategies for program implementation and evaluation appropriate to the specific populations served.

Similar views were echoed earlier by the Association for Multicultural Counseling and Development (formerly the Association for Non-White concerns). In addition, AMCD took the position that minority-oriented counseling requires more specialized intensive training, experience, and evidence of expertise than traditional generalist counselor training currently provides (AMCD, 1978).

Further, Wilson and Stills (1981) recommended that individuals of different ethnicity seeking assistance need to be assured that the counselor is indeed competent in the treatment of their specific cultural needs in addition to their emotional needs. Additionally, the National Association of Social Workers (1980), American Psychological Association (1979), and NCATE (1977) also expressed similar views relative to the preparation of professionals who work with minority populations.

How much progress has been made in the area of counselor preparation since these and other cross-cultural counseling issues were brought to the floor? What follows is an assessment of counselor education training programs. Specifically, the emphasis will be on the trends and status of these training programs as they relate to training practitioners for work with the culturally different.

Counselor preparation training with an emphasis on human rights has been an area of concern for the past decade (Atkinson, Morten & Sue, 1979; Atkinson, 1983; Arrendondo, Dowd & Gonsalves, 1980; Harper & Stone, 1974; McFadden, Quinn & Sweeney, 1978). In addition, several authors have recently charged that there are few, if any, counselor education programs in the United States wherein an undergraduate or graduate students can major, minor, or otherwise acquire systematic experiences in the problems and advantages of counseling these clients (Arrendo-Dowd & Gonsalvles,

1980; Pedersen, Holwill & Shapiro, 1978). Atkinson (1981) asserted that the same conclusions can be drawn about the broader area of human rights counseling.

In discussing current practices related to the selection and training of human rights counselors, Atkinson (1981) asserted that without a proper recruitment effort, the pool of applicants from which counselor trainees are selected is not likely to be sensitive to or representative of minority population. Conclusions can be drawn about the broader area of human rights counseling.

Further, Atkinson asserted that counselor education programs should design their selection procedures to eliminate discrimination against their selection procedures to eliminate discrimination against minority applicants and increase the chances of enrolling a broadly representative student population.

In a national survey conducted by Ibrahim and Thompson (1982) on coursework offered by counselor education programs, they concluded that little attention is given to cross-cultural counseling despite the national attention this area has been drawing and the requirements of national accreditation committees that some emphasis be placed on multicultural education and sensitivity. In addition, Ibraham and Thompson emphasized the need for a broader approach to human concerns.

Bernal and Padilla (1982) expressed similar views to those of Ibrahim and Thompson (1982). In a survey of accredited clinical

psychology programs on the training experiences of students to work with minority populations, they found that even though psychology faculty members indicated that preparing clinical psychologists to work with minorities was "somewhat important," there was ample evidence that such preparation actually received little attention. They concluded, therefore, that a "comprehensive multicultural approach to preparing minority and majority-culture students to work with minority populations was poorly represented in coursework, clinical practicum, research training and language requirements for the PhD degree in clinical psychology" (p. 786). McFadden and Wilson (1977) in an earlier survey found that fewer than 1% of the counselor education programs surveyed actually required their students to study non-white cultures.

Hollis and Wantz (1980), on the other hand, in a survey of all counselor preparation programs in the United States and its territories ranked multicultural counseling tenth in terms of courses and program emphases. Data collected by Hollis and Eantz (1983) ranked it sixth. Therefore, their conclusion was that program emphasis is stronger and that multicultural counseling will continue to grow.

The conclusion drawn is that there has been a marked increase in the amount of attention given to cross-cultural counseling issues and research it is apparent that there is much yet to be done to improve the quality of training for counselors to work with ethnic

minority groups (CASAS, 1984). Additionally, proponents argue that failure of counselor training programs to prepare counselors to work with the culturally different will result in a significant number of practitioners who will continue to provide inadequate counseling services (Casas, Ponterotto & Gutierrez, 1986).

In light of the need for counselor education training programs to provide training experiences that are cross-cultural in nature, the following recommendations are made: (a) more counseling courses need to be developed with multiculturally sensitive oriented materials (Pedersen, 1981); (b) more minority students need to be actively recruited into counselor preparation programs (Atkinson, 1977; Samuda, 1975); (c) training programs are going to need to involve more resources from the culturally diverse community; (d) in addition to cognitive content, affective experiences need to be incorporated into the curriculum to increase awareness of cultural differences in personalized ways (Pedersen, 1977); (e) students should be taught to examine how cultural factors in their own lives influence their professional philosophies and challenged to recognize their personal limits these impose on their counseling theories and practices (Paradis, 1981); and (f) practicum experiences should be in culturally diverse environments in which students might learn about their own limitations and biases when working among ethnic minority or economically disadvantaged persons (Katz, 1982).

Additionally, Ibrahim and Arrendo (1986) recommended that

the Ethical Standards of the American Association for Counseling and Development (AACD, 1981) should be extended to address cross-cultural dimensions of counselor functions. Specifically, these authors suggested that the focus of the standards should (a) prepare culturally effective professionals, (b) provide ethnical and effective counseling services to American minority immigrant, refugee, and foreign student populations; (c) select and use culturally appropriate assessment techniques; and conduct culturally appropriate research.

Cross-Cultural Training Models

Cross-cultural counseling has been regarded as central to working with racial-ethnic minority groups (Arredondo-Dowd & Gonsalves, 1980; Ibrahim & Arrendondo, 1986; Pedersen, 1985; Sue, Akutsu, & Higashi, 1985). A cross-cultural emphasis in counselor education and training has received increased attention over the past decade. Courses, conferences, seminars, research studies, assessment and evaluation procedures and instrumentation and professional organization in the name of cross-cultural counselor education are reported in the literature and at national conventions with greater frequency.

Theoretical models to understand persons in terms of cultural life experiences, societal forces and individual psychodynamics have been proposed by counseling practitioners (Arrendondo-Dowd, 1981, LeVine & Padillo, 1980; Pedersen, 1978; Sue, 1977, 1978).

Sue, Bernier, Durran, Feinberg, Perdersen, Smith, & Vasquez-Nuttall (1982), Arrendondo-Dowd & Gonsalves, (1980), and Carney & Kahn (1984) have outlined cross-cultural competencies by which one can become culturally skilled and effective. Furthermore, Sue et al. (1982) have recommended that specific competencies be adopted by APA to be used as a guideline for accreditation.

Additionally, a number of competency-based training models have been proposed (Ivey, 1977; Arrendondo-Dowd & Gonsalves, 1980; Copeland, 1983; Cases, 1982) that can be used at both the pre-service and the in-service training levels. Because these models can be used in diverse institutional settings, some will be presented below.

Developing Interculturally Skilled Counselors (DISC)

Pedersen and Marsella designed and directed the DISC project at the University of Hawaii for the years 1978-1981. The DISC project combined an emphasis on intercultural awareness of cultural bias, knowledge about culturally different dynamics of mental health, and skills to make culturally appropriate interventions. Participants in the project were graduate students from a range of disciplines related to mental health such as psychology, anthropology, public health, education, communication, and social work. According to Pedersen, (1983), the DISC project, with its interdisciplinary approach, provided "one possible basis for a comprehensive training, research, and development program (p. 26).

Bilingual Cross-Cultural Counseling Specialization

The Bilingual cross-cultural program originated by Arrendondo, 1979, is an interdisciplinary program of studies. The program includes coursework such as: Issues of Bilingual-Multicultural Education, Multicultural Counseling Perspectives, and Cultural Awareness Group Experience, and Psychological testing of Minorities. Participants are also required to be involved in a practicum experience in an approved bilingual placement of Bilingual-Mulicultural Education, Multicultural Counseling Perspectives, and Cultural Awareness Group Experience, and Psychological testing of Minorities. Participants are also required to be involved in a practicum experience in an approved bilingual placement. The primary objective of this cross-cultural training program is to prepare culturally effective counselors to work with bilingual multicultural populations (Arredondo-Dowd, Gonsalves, 1980).

Pedersen's Triad Model of Cross-Cultural Counselor Training

Pedersen's Triad Model (1981) views counseling as a three-way interaction between the counselor, the problem (anticounselor), and the client. Within the counseling situation, the anticounselor describes the client's functioning through the use of cultural similarity to that of the client. The overall aim of the anticounselor is to allow both counselor and client to cut through the pretense and defenses that both have erected against each other, i.e., value conflicts, fears, unspoken feelings and expectations.

According to Pedersen (1985), immediate and continuous feedback from the client, anticounselor, and counselor provides an opportunity for the counselor to increase skills in (1) perceiving the problem from the client's viewpoint, (2) recognizing specific sources of resistance, 93) reducing counselor defensiveness, and (4) rehearsing recovery skills for getting out of trouble.

Additional cross-cultural models include Copeland's (1983) models: (a) as separate course model; (b) the area of concentration; (c) the interdisciplinary model; and (d) the integration model, the Ivey Taxonomy (1977, 1980); and Mcdavis & Parker's (1977) separate course model.

The University of Massachusetts, Amherst, Boston University, Western Washington University, and Teachers College, Columbia University also have an intact counseling program which emphasizes cross-cultural counseling.

At the University of Massachusetts, students at both the masters and the doctoral levels are involved in specialized coursework and practicum experiences. At Teachers College, cross cultural counseling is one of six specializations in the counseling program. All students take the required generic courses and then select among courses in six content areas, such as social organization, to complement their area of specialization. The Program in Counseling Psychology in the School of Eduction at Boston University (BU) offers both the master's and doctoral degree. All program

students are required to take a course on cross-cultural perspectives in counseling psychology. Additionally, students in bilingual cross cultural counseling are required to enroll in two semesters of supervised practicum in an approved bilingual placement.

Summary

As has been indicated, there is a growing need for counselor education training programs to become cross-culturally sensitive. To some degree, the programs outlined above can serve as programmatic role models for the increasing numbers of counselor education training programs interested in improving their cross-cultural competence.

However, it should be noted that because there continues to be confusion and a general lack of consensus on the whole issue of cross-cultural training and competence, direct attention needs to be focused on specific guidelines for improvement of the status of cross-cultural training in counselor education. Despite this contention, these models can be used as guidelines for incorporating cross-cultural training activities into existing training programs.

Chapter III

METHODOLOGY

This chapter describes the research methodology that will be used to implement this study. The research questions, subjects to be used, assessment measures, and procedures for gathering and interpreting the data will be described.

SUBJECTS

Subjects in this study will be secondary school counselors in the state of South Carolina. The participants will be randomly selected from the participating counselors during the 1989-1990 school year. The selected participants will be individuals who were currently employed within the secondary school system across the state. Additionally, opinions and views should be representative of practicing counselors throughout the state. Counselors employed within the vocational system will not be included in this study due to their narrow focus of work.

ASSESSMENT MEASURES

The major method of assessment used in the study will be a 36 item questionnaire. Several items on the survey instrument were developed from a review of the extant literature on cross-cultural counseling. The instrument will be presented to subjects in the form of a three section questionnaire. Section one of the questionnaire consists of demographic information on the school (total population; racial and ethnic composition; percent of

bilingual and low-income students; size of the city/town in which the school was located; amount of cross-cultural counseling done within the school and the amount of cross-cultural counseling done by the counselor participating in the study; the counseling needs of minority students'; and counselor's views on the importance of selected cross-cultural counseling areas. The latter two items were designed to a 5 point Likert scale. Section two consists of pre-service and in-service counselor training experiences, and Section three consists of personal information on the counselor (sex, racial-ethnic information, graduate training, and number of years in the field of counseling.

The questionnaire was designed and administered using the Total Design Method developed by Dillman (1978). The content validity of the survey will be derived through the use of a pilot study that will be administered to a panel of experts that are employed in the counseling profession. The internal validity of the two Likert scales on the instrument (questions 9 and 10) will be computed using the cronback Alpha formula.

PILOT TESTING OF THE INSTRUMENT

The purpose of the pilot study will be to identify problems with the administration of the instrument. Specifically, the researcher is interested in assessing the instrument in the following areas:

1. To determine if the directions to completing the questionnaire were stated clearly.
2. To determine if the questions were too restrictive, limited, or narrow in focus.
3. To determine if the questions were designed in a manner which would, when taken as a whole, answer the basic philosophy and purpose of the study.

The pilot study will be administered in August, 1989.

PREPARATION FOR CONDUCTING THE STUDY

A master list of secondary school counselors will be requested from the South Carolina State Department of Education. The researcher will randomly select participants using a random number table. Each school will be contacted to confirm counselors' placement and address. The researcher will then update the list based on information received from the schools.

DATA COLLECTION

The survey instrument and cover letter used to collect the data will be revised based upon information received from the pilot test.

To ensure an orderly collection of data, the following steps will be taken: (a) data files will be established for completed and returned surveys; (b) each survey will be assigned a code number; and (c) a master list will be prepared to check off the respondent's name, and the date of the completed survey was posted.

Finally, each participant will be mailed a packet which will contain the following:

(a) a self-addressed, stamped envelope; (b) a cover letter explaining the purposes of the study, the importance of each counselor's participation in the study, and the steps that would be taken to insure the confidentiality of the responses; and (c) the survey in a booklet form. The researcher established and will use a mailing sequence in accordance with Dillman's (1978) general recommendations.

DATA ANALYSIS

Analysis of the data will be undertaken using the SPSSX (1983) statistical procedures.

Research questions will be answered using frequencies and percentages. Cross-tabulations will be done to determine significant differences between pertinent populations. Qualitative analysis will be used to interpret responses to the open-ended questions relative to the training needs identified by practicing counselors.

SUMMARY

The focus of this study will be to assess the extent of cross--cultural training of school counselors in South Carolina and the need for training as identified by practicing counselors. The participants will be randomly selected from practicing secondary counselors across the state.

The assessment measure used in the study will be a 36 item

questionnaire that will be field tested for content validity by means of a mailed pilot survey. Additionally, two Likert type questions, 9 and 10, on the entire sample will be tested for reliability using the Cronbach Alpha formula. Data analyses for this study will consist of frequencies, percentages, and cross-tabulations. Qualitative analysis will be used to interpret responses to several open-ended questions on the survey.